THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"Seek not for riches but for wisdom, and behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich." DOCTRINE AND COVENANTS 6: 7.

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A CALL TO SERVE*

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OF THE COUNCIL OF THE TWELVE

I DESIRE TO READ A FEW WORDS from the 133rd Section of the Doctrine and Covenants, the same being a revelation given to the Prophet Joseph Smith in the month of November, 1831:

PREACHING THE GOSPEL AND THE GATHERING

"Hearken, O ye people of my church, saith the Lord your God, and hear the word of the Lord concerning you—

"The Lord who shall suddenly come to his temple; the Lord who shall come down upon the world with a curse to judgment; yea, upon all the nations that forget God, and upon all the ungodly among you.

"For he shall make bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of their God.

"Wherefore, prepare ye, prepare ye, O my people; sanctify yourselves; gather ye together, O ye people of my church, upon the land of Zion, all you that have not been commanded to tarry.

"Go ye out from Babylon. Be ye clean that bear the vessels of the Lord.

"Call your solemn assemblies, and speak often one to another. And let every man call upon the name of the Lord.

"Yea, verily I say unto you again, the time has come when the voice of the Lord is unto you: Go ye out of Babylon; gather ye out from among the nations, from the four winds, from one end of heaven to the other.

"Send forth the elders of my church unto the nations which are

*Address delivered at the closing session of the Ninety-fifth Annual Conference, in the Tabernacle, Salt Lake City, Utah, April 6th, 1925.

afar off; unto the Islands of the sea; send forth unto foreign lands; call upon all nations, first upon the Gentiles, and then upon the Jews.

"And behold, and lo, this shall be their cry, and the voice of the Lord unto all people: Go ye forth unto the land of Zion, that the borders of my people may be enlarged, and that her stakes may be strengthened, and that Zion may go forth unto the regions round about.

"Yea, let the cry go forth among all people: Awake and arise and go forth to meet the Bridegroom; behold and lo, the Bridegroom cometh; go ye out to meet him. Prepare yourselves for the great day of the Lord.

"Watch, therefore, for ye know neither the day nor the hour.

"Let them, therefore, who are among the Gentiles flee unto Zion.

"And let them who be of Judah flee unto Jerusalem, unto the mountains of the Lord's house.

"Go ye out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon.

"But verily, thus saith the Lord, let not your flight be in haste, but let all things be prepared before you; and he that goeth, let him not look back lest sudden destruction shall come upon him.

"Hearken and hear, O ye inhabitants of the earth. Listen, ye elders of my church together, and hear the voice of the Lord; for he calleth upon all men, and he commandeth all men everywhere to repent.

"For behold, the Lord God hath sent forth the angel crying through the midst of heaven, saying: Prepare ye the way of the Lord, and make his paths straight, for the hour of his coming is nigh—

The balance of the revelation continues in a declaration of the Lord as to His purposes concerning the gathering of the Jews to Jerusalem, and the mighty power which He shall manifest in their delivery; also concerning the restoration of the lost tribes of Israel, and their return. Continuing I shall read from the same section, beginning with verse 36:

"And now, verily saith the Lord, that these things might be known among you, O inhabitants of the earth, I have sent forth mine angel flying through the midst of heaven, having the everlasting gospel, who hath appeared unto some and hath committed it unto man, who shall appear unto many that dwell on the earth.

"And this gospel shall be preached unto every nation, and kindred, and tongue, and people.

"And the servants of God shall go forth, saying with a loud voice: Fear God and give glory to him, for the hour of his judgment is come.

In the same connection I desire to read a few verses from the 88th Section of the Doctrine and Covenants, commencing with the 88th verse:

"And after your testimony cometh wrath and indignation upon the people.

"For after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground and shall not be able to stand.

"And also cometh the testimony of the voice of thunderings, and the

voice of lightnings, and the voice of tempests, and the voice of the waves of the sea heaving themselves beyond their bounds.

"And all things shall be in commotion; and surely, men's hearts shall fail them; for fear shall come upon all people."

Returning to the 133rd Section again I wish to read in conclusion of these quotations the 60th verse:

"And for this cause these commandments were given; they were commanded to be kept from the world in the day that they were given, but now are to go forth unto all flesh."

RESPONSIBILITY OF THE CHURCH IN MISSIONARY WORK

The remarks of our President in the opening session of this conference, and the interesting statistics which he read us concerning not only the affairs of the Church at home, but those in the mission field awakened in my heart some thoughts and feelings concerning our missionary work and its responsibilities that I should like, if the Lord will help me, to express to you. I think that there is probably no responsibility greater than that which the Lord has placed upon this Church, as indicated in the words I have just quoted, to carry this Gospel to all flesh. I believe that the record of the Church reveals the fact that we have looked upon it as one of our chief responsibilities. When the President was quoting the statistics and the amounts expended in the stakes of Zion and in the mission fields, I was impressed when he said that if we should compute the time of the missionaries and the means required to maintain them in the field that that item alone last year would have amounted to approximately two millions of dollars. And then in addition to that, the further statement of the amount which the Church itself has expended in the mission fields approaching another million dollars. No other single item in which the Church is actively engaged, therefore, has received such contributions of service and means.

THE SPLENDID RECORD OF THE PAST

We are certainly giving the greatest of our contributions to discharge this great, sacred and holy obligation which the Lord has placed upon this Church. I think as we look over the past we have some reason to feel grateful that the generations that have preceded us, with us, have looked upon this responsibility as of deep importance, and there have not been wanting men, nor women, when they have been called, to go into the world to discharge this great obligation. We learned some few conferences ago from President Anthony W. Ivins that we had sent into the world approximately sixty thousand missionaries since this Church was organised. Figuring the expense of sending them and maintaining them there, with a very reasonable allowance for the value of their services, I would conclude that in

means and in service rendered, this Church contributed upwards of one hundred millions of dollars in discharging this great obligation to the world. It has not only cost the services of men, it has cost sacrifice on the part of many thousands of wives and mothers and fathers at home who have borne the extra burden. Many have suffered themselves to be denied the necessities of life, in order that they might maintain their sons in the mission field. And not only that, many of these precious sons have given their very lives to the great cause. We have held back nothing from this great call that the Lord has made upon us to carry these glad tidings to all men.

THE LABOURS FOR THE FUTURE

Splendid as our record has been in the past, I am concerned now about the future. I read in these words that this message must go to all flesh. We have not yet, with all our zeal, with all our earnestness and desire to do this work, reached all flesh. I am looking forward to the fulfilment of that commandment of the Lord on the part of the willing, faithful seventies and elders of this Church.

While Russia, as referred to in this conference, has not yet received this message, and Russia is passing through the crucible, she will come out when she has paid the price and find liberty and freedom. This is my faith, and when that day comes I hope and expect that we shall have sufficient men and women, if need be, to go into that great nation, that they, too, may hear the glad news, and I believe that countless thousands shall receive it.

I am looking also to the great South American republics, where we have no servants of the Lord to-day. Only one brief visit has been made there in the history of the Church. Here, too, there are millions waiting the coming of this message. When the Lord is ready He shall inspire His servants to call for men to go and open up these fields. I am not worrying about the time when the call shall come. My only fear is that it shall come all too soon for many of us, who will not be prepared to respond.

The great nation of China is a heathen nation. I do not expect to see great numbers of people join the Church in such lands, but the obligation is upon us to carry the news to them, for it must go to all flesh, whether they receive it or not; and whosoever shall receive it shall find the full salvation of God, through their obedience and repentance, but they must hear the glad news; otherwise the Lord has not fulfilled His promise to the peoples of the world, and this obligation I say is yet resting upon the elders of this Church.

MATURE MEN AS WELL AS THE YOUNG MUST PREPARE

I would not deny the splendid young men who are going into the missionary field to-day the right and the privilege to preach

the Gospel. They are principally boys in their teens, however. It is the greatest blessing that could come to them. I hope, however, that fathers and mothers shall not be looking upon the missionary field as a mere training school for their boys. Naturally this is a by-product that comes from sending a boy upon a mission. He finds himself and finds the Lord. It is a miracle. The greatest miracle of "Mormonism" to-day is the miracle of the "Mormon" missionary, the marvelous transformation through which he goes under the influence of the Spirit of God, as he goes forward to preach this Gospel. But what I am anxious for is that we shall have mingled and associated with these striplings, these youths, more of the mature men of the Church, you men who have heretofore preached the Gospel. I know from my experience in the missionary field that your help is needed and is of great value to the younger missionaries. Your wisdom, your courage, your judgment will greatly increase the usefulness and efficiency of these younger men, and I would like to appeal to you, men who have been upon missions years ago, and are still in good health, to begin to plan in the budget of the next few years to set aside a portion of time and some means which may be accumulated to provide you another opportunity to go into the world and help to discharge this great obligation.

THE TIMES OF THE GENTILES

President Ivins, yesterday morning, read to us some scriptures concerning the times of the Gentiles, that in the day when this Gospel shall burst forth, and its light should be seen, it should be the beginning of the times of the Gentiles, and that generation that saw the light come forth should not pass away until the times of the Gentiles should be fulfilled. I do not know how many years that means, but I do know that there is a limited time wherein we are given the opportunity to preach this Gospel to the Gentile nations, and then cometh the day of the House of Israel. And it seems as if the day of the House of Israel—and President Ivins called our attention to it yesterday—is already dawning. Therefore we must be awake and about our Father's business, that we may stand acquitted before God and before men. I recognise that it is a day of settlement, a day of reckoning. The cry is, "This is the hour of God's judgment." I know the Lord does not wish to send judgments upon an unwarned and unprepared people. As it was in the days of Noah, so shall it be in the days of the coming of the Son of man. This is a day of warning. The ark was the means of salvation in those former days; it shall be the Gospel of the Lord Jesus Christ in these latter-days. God has never let His people go into wickedness, sin and transgression, and into peril, without warning them, and in connection with the warning there has always been the means of escape.

THE GREAT OBJECTS IN SENDING MISSIONARIES

There are two great objects we have in mind in sending these missionaries out into the world. There has been scattered, as President Ivins indicated in the scriptures and the prophecies which he read, among the Gentile nations the blood of Israel, and they are to be gathered, one of a city and two of a family, a few here and a few there. They who receive and accept the Gospel are the ones in that household who have the blood of Israel in their veins. By some process which I may not understand, nevertheless, it is true, we are to find them. There are many of them yet that we have not found, our own kindred, our own brothers and sisters, in our own blessed household. We are anxious to find them. We will discover them in the isles of the sea, in the Old World and in the New World. Many of them are here, for the Lord is calling many of these sons of Israel to the American continent, though they know not why; but He is bringing them to the rising of the brightness of Zion's glory, where they have an opportunity to find the truth, such as they do not have elsewhere. I was impressed with that when I listened to the statistics the President read, that one-half of the missionaries of this Church are in America, where but one-seventh of the people of the world are, and yet here is where the greater number of our baptisms are being performed. The Lord is bringing from the islands of the sea and from the continents of the Old World men and women to this country where they may have better opportunity to hear the truth and embrace it and then they will be where the Lord wants them. Nevertheless we are to search diligently and then we are to warn them that all men may be left without an excuse, and that we may be under no obligation. It isn't the obligation entirely of the man who happens to have a son, however, it is an obligation resting upon every man and every woman in this Church, and we apportion the missionary calls out among the wards and stakes of Zion, so many per thousand.

(*Continued on page 539*)

HYMN OF THE MOUNTAIN CHRISTIAN

"THANKS BE TO GOD FOR THE MOUNTAINS"

For the strength of the hills we bless Thee,
Our God, our fathers' God!
Thou hast made Thy children mighty,
By the touch of the mountain sod.
Thou hast fixed our ark of refuge
Where the spoiler's foot ne'er trod;
For the strength of the hills we bless Thee,
Our God, our fathers' God!

We are watchers of a beacon
Whose lights must never die;
We are guardians of an altar
Midst the silence of the sky;
The rocks yield founts of courage
Struck forth as by thy rod—
For the strength of the hills we bless Thee,
O God, our fathers' God!

For the dark, resounding heavens,
Where thy still small voice is heard,
For the strong pines of the forests,
That by Thy breath are stirred;
For the storms on whose free pinions
Thy spirit walks abroad—
For the strength of the hills we bless Thee,
O God, our Fathers' God!

The royal eagle darteth
On his quarry from the heights
And the stag that knows no master,
Seeks there his wild delights;
But we for Thy communion
Have sought the mountain sod—
For the strength of the hills we bless Thee,
O God, our fathers' God!

The banner of the chieftain
Far, far below us waves;
The war-horse of the spearman
Can not reach our lofty caves;
Thy dark clouds wrap the threshold
Of freedom's last abode;
For the strength of the hills we bless Thee,
Our God, our fathers' God!

For the shadow of Thy presence
Round our camp of rock outspread;
For the stern defiles of battle,
Bearing record of our dead;
For the snows, and for the torrents,
For the free heart's burial sod,
For the strength of the hills we bless Thee,
Our God, our fathers' God!

MRS. HEMANS

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, AUGUST 20, 1925

EDITORIAL

"THERE'S A GOOD TIME COMING!"

IN THE MINDS OF MANY the future is full of charm. Bright and calm is the prospect, rich in possibility or assurance, always pleasant to think about. The cares of to-day, its difficult problems and burdensome duties, its clouds and cold, all are to be supplanted by comfort, satisfaction and fair weather.

A song that long held place as a popular ditty had for its refrain: "There's a good time coming, boys, there's a good time coming!"

So far as this roseate anticipation of days not yet here may help to lighten and encourage in the duties of the present, it is of good effect; to him who lives in expectation and anticipation only or mostly, it is conducive to neglect, dissatisfaction and slothfulness.

To the betterment of many, the popular jingle might well be amended to run: There's a good time here, boys, there's a good time here!

True, the future is promising of good; without such promise and its realisation there would be no progression, advancement or enduring development. It is rational to expect and yearn for the richer and fuller future to which the present is assuredly leading. But to the individual, his future will prove to be just what his present is making it.

Can the weak man and the sickly reasonably expect health and strength, while he persists in doing yet greater injury to his body by unhealthful indulgences? Can the unrepentant sinner hope to receive gifts and blessings that right living alone can bring?

These references to "the future" are meant to indicate primarily what lies before us in this life; this writing is not intended to be a discussion of the state of the soul beyond the grave. We are here at present; and the "hereafter", to be inaugurated for each of us by death, is to be determined by the lives we are leading in mortality. While all too few give adequate thought to the revealed word concerning that hereafter, there are some who spend more time speculating and pondering over what follows death than to the duties that precede it. But as to this life and its work we are prone to dream of the morrow, while the sun of to-day sets with much of our work undone.

As with time so with space—"distance lends enchantment to

the scene" to such a degree that we are apt to think of places afar as more to be desired than our own habitat. The distant and the unattainable have had such effect upon mankind as to lead many to belittle or ignore what is close by. There is significance in the fact that astronomy—the science that deals with the heavenly bodies, the nearest of which is so far away as to make the greatest of earth measurements seem small—is the oldest of the physical sciences; while geology—the history of the earth on which we live—is one of the youngest. Everything we can learn about the sun, moon and stars is greatly to our enrichment; but let us not forget that the earth is one of the heavenly bodies also; and as we find ourselves placed upon it, here born, here to live, here to die, this planet has especial claim upon our study.

Not all knowledge, not all science is of equal value as gauged by its application to our current needs. That which aids us most in the life of to-day is of greatest worth. This fact is gaining increasing recognition in the curricula of schools and colleges, as by thinking people everywhere; and the time foreseen by Milton is practically present, when

> . . . by experience taught,
> The mind shall learn,
> That not to know of things
> Remote from use, obscure and subtle,
> But that which before us
> Lies in daily life,
> Is the prime wisdom.

The religion we profess is preeminently a religion of every-day life. It is of practical and present import. It teaches men to profit by the past, and to prepare for the future by conscientious and faithful attention to the present.

The best time for us is to-day; the best place, that in which we have to live; the best work, that which belongs to individual duty in the passing hour.—J. E. T.

FROM THE ARMENIAN

Although we think and speak in divers languages we are all of one family—"made of the self-same clay." The spirit of the Gospel of Jesus Christ makes brothers and sisters of us all, in a particular and significant sense.

The following terse epigrams are given as the thoughts of one of our Armenian brethren, Garabed H. Jingeozian, translated and sent to us at the instance of Sister Esther O. Plowgian, of Salt Lake City. Sister Esther suffered great bereavement in the tragical deaths of relatives through the Armenian massacres; but she was spared to reach the Land of Zion, and is now a faithful

Church worker and an honoured wife and mother among the Latter-day Saints in Utah.

"Mormonism"

(1) "Mormonism" is a tree that brings forth the most acceptable of fruits—a tree whose roots are protected in the heaven of heavens by the Most Glorious God who is its Keeper.

(2) "Mormonism" is a fountain whose source is Jesus Christ the Son of the Most High God, and from this fount pour forth eternal life and truth.

(3) "Mormonism" is a ship whose Captain is the Messiah, the Son of the Blessed. The destination of this vessel is the Kingdom of God.

(4) "Mormonism" is a never darkening sun. It scatters all threatening clouds and floods the universe with the light of its illuminating rays.

(5) "Mormonism" is a perfect model. Its originator is the Personage, the Great I Am. All who look upon this model with true sight wonder at its perfection.

CONFERENCE APPOINTMENTS

The dates of the Fall Conferences of the British Mission are as follows:

Liverpool	Sunday, September 6, 1925.		
Hull	,,	,,	13, ,,
Leeds	,,	,,	20, ,,
Manchester	,,	,,	27, ,,
London	,,	October	4, ,,
Free State	,,	,,	11, ,,
Norwich	,,	,,	18, ,,
Sheffield	,,	,,	25, ,,
Welsh	,,	November	1, ,,
Ulster	,,	,,	8, ,,
Nottingham	,,	,,	15, ,,
Birmingham	,,	,,	22, ,,
Bristol	,,	,,	29, ,,
Newcastle	,,	December	6, ,,
Scottish	,,	,,	13, ,,

Conference Presidents are requested to make early arrangements for the meetings, and to submit their proposed programs to Mission headquarters. All members of the Conference should be informed and public notice be given.

A CALL TO SERVE

(*Concluded from page 534*)

DUTY OF QUORUMS AND WARDS IN MISSION WORK

It is the duty and obligation, therefore, of each ward not only to see that its quota is filled and these missionaries are sent into the field, but that they are kept there, and if the finances of the father who happens to have a son on a mission fails him, it ought to be a matter of reproach to a ward that would allow their representative to come home merely because the father of that boy can not furnish the means. There must be a spirit of cooperation on the part of the men and women of this Church to discharge this obligation the Lord has placed upon us. I have often thought of some of our professional brethren. I recognise from my experience in the mission field that these younger men that we send out are not always able to deliver the message to certain groups—the educated classes. They feel abashed and ashamed. Like attracts like, and they naturally go to their own kind, where truly we have found the bulk of the members of this Church. Nevertheless, our obligation is to teach this truth to kings, to presidents, senators, governors, bankers, teachers, lawyers, and to men and women in the professional world. And many of these young men feel wholly unqualified. I have felt many times not justified in saying that we had fairly and fully warned men when we have done our best, because our best is not a good presentation always.

THE USE OF SHORT TERM MISSIONS

Since this Church has offered men the privilege of going on short-term missions to preach the Gospel, I would like to see some of our brethren who could not go for a long period of time prepare themselves to go for a shorter period. It is the best vacation in the world that you could take to go into the mission field for six months and preach this Gospel. You would come back physically strong, mentally alert and spiritually recharged, and it would be the greatest blessing that could come to you. I would like to see more of it.

THE JUDGMENTS OF GOD

I do not want to see the judgments of God come upon men, and yet after the testimony of His servants, as I have just read, shall come the testimony of thundering and of lightning and of earthquakes and peril and disaster. I was impressed two weeks ago, as I read the dreadful story of the cyclone that swept through the southern part of the States of Illinois and Indiana, with these words that I have just read. Particularly was I impressed with it because the city of Murphysboro, in southern Illinois, where

one-half of the city was destroyed, and more than two hundred of our Father's children lost their lives, happens to be the very identical city where I preached my first Gospel sermon twenty-eight years ago. I had the privilege of tramping over that entire belt of country, where this great disaster swept the land, for over two years without purse and without scrip, preaching this Gospel, warning men. A few obeyed, but the majority turned a deaf ear.

A LOVE FOR THE SOULS OF MEN

Do I rejoice to see days of sorrow like those which befell the peoples of this land? No, I feel like weeping, I feel like the Master did as He wept upon the Mount of Olives over Jerusalem that had rejected Him. No man can spend, as you have done, years of your life in the missionary field—I was privileged to labour thirteen years—and carry this Gospel message to the children of men without a love for mankind. I have preached this Gospel in sunshine, in dust, through the mud, I have wandered in the cold of winter, as well as the heat of summer, and have sought men. No man can do that who does not have in his heart a love for the souls of men. I love them. I would stay these dreadful days, but I can not. All I can do is to warn them, that they may repent and find the salvation which we offer them. The wedding is prepared. We are bearers of the invitation calling men to come to the wedding feast. Let us not be slack in continuing to give ourselves freely, as our fathers have done, not only to send our sons, but give ourselves, and discharge this great obligation which rests upon this Church. For I bear witness to you that fast and swift moving events are happening and transpiring, and unless we shall be alert and awake we shall be behind in the Lord's great program. God help us to be fully up to all His expectations of us, and find ourselves fully justified in the efforts that we put forth, though men may reject us, in seeking to bring men unto Christ, is my prayer, and I ask it in the name of Jesus Christ. Amen.

JESUS CHRIST, THE SON OF GOD

Elder Nephi Jensen

Formerly President of the Canadian Mission

On one occasion, in a gathering of Pharisees the Saviour asked: "What think ye of Christ? whose son is he?"

This little question is one of the most famous texts of the Bible. It has been used more often as the subject for a sermon than almost any other set of Biblical words.

Hundreds of different answers have been given to this all-important question. Thinkers, theologians, and moralists have

attempted to answer it. These answers vary from that of the agnostic, who said that Jesus was "the gentlest of the gentle," to the answer of the devout saint, who fervently declares that Jesus Christ is the veritable Son of God. Upon one point believers, agnostics, and infidels all agree. They are all agreed that Jesus Christ was the greatest character of history. Even Robert G. Ingersoll in a flight of oratory said, "I gladly pay to Him the homage of my tears."

But the Master's pointed question, "Whose son is he?" asks for a definite and certain answer. That answer is given in the inspired record of His personal ministry. Matthew quotes Isaiah's prophecy concerning the virgin who should give birth to a son, and tells us that that Son should be called "Emmanuel", which means "God with us" (Matt. 1: 23). Luke tells us that he "shall be called the Son of the Highest" (Luke 1: 32). John is even more definite in his testimony concerning the divinity of the Christ. He tells us that He is "the only begotten of the Father" (John 1: 14). Mark the words, "the only begotten of the Father." They are expressive. From this text we learn that Jesus Christ was begotten of the Father, in the flesh.

Many titles of divinity have been given the Saviour by the New Testament writers. He is called Lord and Master (John 13: 14), Prince of life (Acts 3: 15), Captain of salvation (Heb. 2: 10), King of Israel (John 1: 49), King of kings (Rev. 17: 14), and Lord of lords (Rev. 17: 14).

He is actually and in truth the Saviour of the world. He is distinctively our Redeemer and King. Through the power of His resurrection He brought to pass the immortality of the whole human race. The words of Paul are literally true: "For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15: 22). Through His mediation He made it possible for us to have remission of our sins; and He gave to us power, through the gifts of the Gospel, to overcome evil. He established the Gospel which is "the power of God unto salvation" (Rom. 1: 16).

Jesus Christ is a Divine personage. He has a tangible body of flesh and bones. In personality, He is separate and distinct from the Father. He and His Father are not actually one, as is generally claimed by modern Christians. We are told that He prayed to His Father (John 17). We can not believe He prayed to Himself. We read that the Father bore witness of the Son (John 5: 37). Did the Father bear witness of Himself? That is not thinkable. It is recorded that Jesus ascended to His Father (John 20: 17). It is not rational to suppose that He ascended to Himself. Jesus declared: "My Father is greater than I" (John 14: 28). A person could not be greater than himself. Jesus said "the Father loveth the Son" (John 5: 20). These words are meaningless if the Father and the Son are actually one. Stephen saw Jesus standing on the right hand of God (Acts 7: 55). Of

course He did not stand on the right hand of Himself. All these texts concerning the relationship between our Lord and His Father prove conclusively that the Father and Son are two distinct personages.

But did not the Saviour expressly say "I and my Father are one"? Yes, the Master did make that statement. The statement is perfectly true. But let us ask: In what sense are they one? We do not need to seek far for the answer. In His great prayer, Jesus said, "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are" (John 17:11). Did He desire that all His disciples should be amalgamated into one individual? Certainly not. He desired that His followers should all be one in mind, in heart and purpose. The Father and the Son are one in the very same sense. They are one in mind, in spirit and purpose.

The Son of Man is, in person and in appearance, like the Father. Our Saviour definitely declared this truth when He said to Philip, "He that hath seen me hath seen the Father." Paul also had in mind the same thought when he wrote to the Hebrews that Jesus was "the express image" of God's person (Heb. 1:3).

The Messiah is a Creator. In the first chapter of Genesis we read, "Let us make man in our image" (Gen. 1:26). To those who believe that there is but one God, this language is very confusing; for the text clearly gives us the idea of one person speaking to another. Who is the one spoken to? He is Jesus Christ. Our Saviour assisted the Father in creating this world. John bears testimony to this great truth. Referring to the Christ, John says: "All things were made by him; and without him was not any thing made" (John 1:3).

Jesus the Christ is possessed of Divine power. He shares with the Father the power to rule and govern this world. In His final commission to the Apostles He said: "All power is given unto me in heaven and in earth" (Matt. 28:18).

He is the great judge of this world. Paul in his letter to Timothy tells us that the Lord Jesus Christ shall judge the quick and the dead at His appearing and His kingdom (2 Tim. 4:1).

He is not only the great judge, but He is vested with the powers of Godhead. Paul declares that "in him dwelleth all the fulness of the Godhead bodily" (Col. 2:9).

He is worshipped. It is written "let all the angels of God worship him" (Heb. 1:6).

Jesus Christ was with God in the beginning. He assisted God in creating this world. He is the only begotten of the Father in the flesh. He was born of the Virgin Mary. In His teachings, in His perfect life, and in the mighty works which He wrought, He revealed God the Father to the world. He was taken by cruel and wicked men and crucified for the sins of the world. By the power of His Godhood He rose from the dead with a

tangible body of flesh and bones. By His resurrection from the dead He brought to pass the immortality and eternal life of the human race. He ascended into heaven and sits in glory on the right hand of the Majesty on high. He is clothed upon with power and glory. He is the great judge of the quick and the dead. He is our Lord and Saviour, the Holy One of Israel, the Prince of Peace.

VISIT OF MISSION PRESIDENT

President James E. Talmage visited the Northampton Branch (Birmingham Conference) on July 25th and 26th. A meeting of the local priesthood and missionaries was held following Sunday School. The Mission President offered many instructive and helpful suggestions.

In the well attended Sunday evening service President Talmage spoke on the Parable of the Ten Virgins. In a clear and forceful manner he impressed all with the necessity of being prepared for the second coming of the Saviour.

President Alvah N. Stout of the Birmingham Conference and also Elders Thomas O. Smith and Dan A. Hickman of the London Conference were in attendance.

Morgan Hawkes, Conference Clerk

FROM THE MISSION FIELD

Missionary Meetings—Of the Leeds Conference at Bradford on July 27th. A report of his labours was given by each missionary.

Of the Norwich Conference at Lowestoft on July 31st.

Of the Birmingham Conference at Handsworth, Birmingham, on August 1st.

Outings—Of the Belfast Branch (Ulster Conference) at Helen's Bay, County Down, on August 1st.

Of the Sittingbourne Branch (London Conference) at the Frank M. Argrave resort on Tuesday, July 28th, at which tennis, bowling and swimming were engaged in.

Union Meetings—Of the Birmingham Conference at Handsworth, Birmingham, on Saturday, August 1st. The need of living the Word of Wisdom was stressed by the speakers.

Of the Leeds Conference at Bradford on August 1st. "The Duties of an Officer" was the subject considered.

Baptism—A baptismal service was held at Helen's Bay, County Down, on August 1st. Six candidates were baptised by President

George A. Baker and Elder William W. Burt, and confirmed by President George A. Baker and Elders Ellis L. Rees, William W. Burt and Charles J. Ford.

Transfers—The following transfers of Missionary Elders have been made from and to the Conferences specified:

LeRoy D. Tingey from Hull to Scottish; J. Earl Wardle from Leeds to Scottish; John E. Barker Jr. from Leeds to Welsh; Kenneth D. Singleton from Leeds to Manchester; George T. Blanch from Manchester to Sheffield; Charles A. Halverson from Manchester to Newcastle; A. Don Batty from Manchester to Leeds; Alex Reed Moss from Newcastle to Nottingham; Milton England from Newcastle to Birmingham; C. Leland Davey from Newcastle to Manchester; Albert F. Kendell from Nottingham to Welsh; LaMoin H. Wiser from Scottish to Hull; M. Edward Williams from Scottish to Leeds; J. Earl Stuart from Scottish to Newcastle; Lavon E. Darley from Sheffield to Hull; George A. Adamson from Sheffield to Newcastle; Jesse N. Decker from Welsh to Manchester; and Melvin W. Grant from Welsh to Birmingham.

Socials—In the Bradford Branch (Leeds Conference) on July 27th a farewell social was held in honour of Elder Orlando J. Condie who has been transferred to the London Conference.

On Saturday, August 1st, a farewell social was held in the Handsworth Branch (Birmingham Conference) in honour of Elders Lester D. Hovey, who has been transferred to the London Conference, and Joseph L. Muirbrook, who has been transferred to the Hull Conference.

A farewell social in honour of Elder Scott S. McCune, who has been honourably released, was held at "Deseret", London, on August 6th.

The Belfast Branch (Ulster Conference) held a social on August 5th.

A farewell social was held on August 5th in the Manchester Branch in honour of Elders George T. Blanch, Charles A. Halverson, and A. Don Batty, who have been transferred.

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LIVERPOOL

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN